



F I S H E R M E N

Fishers of Men.

A

SERMON PREA-
CHED AT MERCERS

Chapell on Mid - Lent

Sunday the 26. of

March 1609.

By

JOHN RAYVLINSON Doctour
of Divinitie.

*Bernard. ad Henricum Senonensem Archie-
piscop. Ep. 42.*

Non vos ergo forlicem, quia praeftis : sed
si non prodestis, infœlicem putate.

L O N D O N,

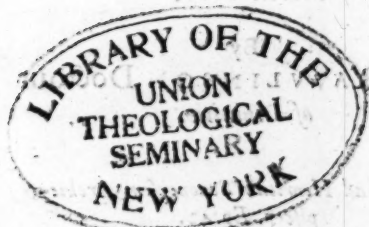
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TO THE NOBLE AND

Right virtuous Knight, Sir Iohn

EGERTON, increase of true honour in
this life, and fruition of true glory in
the life to come.

WORTHY SIR;



*Must acknowledge my selfe to
haue long run vpon the score; so
long, till V supra superat sortē;
the interest of your loue exceeds
the principall of my abilities: all which (if
they be ought) you may therfore challenge as
due debt, and arrest them to bee continually
at your seruice.*

*Yet rather than I will shew my selfe a right
bank-rupt, most unkinde to him that bath
best deserved, and play off so kinde a Credi-
tour with Non sum soluendo; I will grow
to a faire and honest composition, and pay
you (as f may) though it be but Vnciatim.*

THE EPISTLE

*O that I could truly say with that servant in
the (a) Gospel ! Sir, haue patience with
me, and I will pay you all.*

(a) Mat. 18
26.

(b) Bernar. *But (b) exonerando me magis onero ;
The more I labour to requite, the more I ob-
lige my selfe. For what doe I now but Ver-
suram soluere , borrow both of your pati-
ence, and protection to cleare the debt of your
former fauours ?*

(d) Senec.
epist. 59.

*Very likely that while I thus launch forth
into the deep, and cast my nette vpon the face
of the waters , it will fare with me as with o-
ther fisher-men, who among many fish meet
with some Carps and if (by chance) they
alight vpon a sturdy lack, there is great tug
betwixt them, whether they shall catch the
fack, or the fack them. But in this case I
am of Seneca's resolution ; (d) Cupio, si
fieri potest, propitijs auribus quid senti-
am, dicere : sin minus, dicam & iratis.
And yet I hope without breach of charity too.*

(e)

D E D I C A T O R I E.

(e) Charitas ad saluandum violenta <sup>(e) Gloss. in-
terlin.</sup> est.

*What allowance soeuer it shall find abroad,
it humbly craues your fauourable acceptance
at home: yea, it also presumes, that because
it is your infant (for, but for you, it had ne-
uer seene light) it shall also be heire of your
faueur; Nato filio nata portio. And that
because (f) Mercurius ante omnes stel-<sup>(f) Marfil.
Ficin. in e-
pist.</sup> las Phœbo semper est domesticus; Your
self, who are learned Supra sortem supra-
vulgarem, will gladly patronize the digni-
tie of Diuines, which is the maine matter of
this Sermon;*

*A matter (if any other) very materiall
& necessary for these daies, because as a spice
of all other diseases attends vpon the ague;
and, Ad ignorationem elenchi reduci
possunt omnes paralogismi: So the con-
tempt and slender regard of Gods Ministers
is the matter and mother of all other enormi-*

THE EPISTLE &c.

ties, which so plentifully reigne in this irregular age of ours.

Whatsoever it is else, it is the Votoria tabula of my loue consecrated to the Temple of your Honor, which shall daily be frequented with my praiers vnto God; That as you, and your honourable good Lady are here Gemini in terra caro vna; so hereafter ye may be for ever Gemini in cœlo, sydus vnum: And that both the hopefull and hoped fruits of both your bodies may bee as truly heires of both your virtues, as your self are of the manifold graces and blessings of your most honoured and honour-worthy Father, whose vnworthy, but most obseruant servant I am, and hartlie ioy to be.

And, as Cœlum quietem suam sortitur in motu; So in continuance of these my humble and hartie praiers vnto God for you, and yours, I shall ever rest

Your most deuoted debtor,

JOHN RAVVLINSON.



A
SERMON PREACHED
at Mercers Chapel on Mid-
Lent Sunday the 26.
of March.
1609.

MATTH. Chap. 4. vers. 19.
*Follow mee, and I will make you
Fishers of men.*

HAving elsewhere com-
menced the handling of
this Scripture, which may
fitly bee called *Piscatorum*
Scriptura : *The Fishermans*
Scripture, and therefore (I
trust) not impertinent to
this time, which may as fitly be termed *Pisca-*
torum

torum messis, The fishermen's harvest; I will now (by Gods assistance, and your Christian patience) proceed to the unfolding of the remainder.

The words may be quartered into foure parts:

1 The calling of Peter and Andrew (the 2 first Apostles) to the office of Apostleship: Follow.

2 The Caller, Christ himselfe: Me.

3 The Called, Peter and Andrew: You.

4 The Function or Office whereunto they are called: Fishers of men.

1 The Calling was two-fold; Externall, and Internall. For to little purpose had been Exterior Oratio, The outward sound & ministry of Christ his voice, had it not bene accompanied with Interior Operatio, The inward worke and efficacie of his grace.

2 In the Caller are 2. things:

The one is *Affectus*, his gracious and loving affection, calling them before they dreamt of his call.

The other is *Effectus*, his powerfull and effectual

effectual working in them, in that he comes vnto them with a *Fieri faciam* : How vnapt & vnable soeuer ye may deeme your selues, yet follow me, and it shall be *your making*.

3 In the parties called I obserue 3. things.

1 Their Number : They were *Two*.

2 Their *Consanguinitie* : They were *Brethren*.

3 Their Condition or *Quality*: They were *poore, ignoble, and ignorant fishermen*.

And vpon these three I spent my former *discourse*.

4 Now fourthly and lastly , In the Office whereunto they are called , there are other three considerable points :

1 Their *Dignity*.

2 Their *Diligence*.

3 Their *Discretion*.

Dignity without *Diligence*, were but *barts ease and idlenesse*.

Diligence without *Dignity*, were but *drudgery and basenesse*.

Both without *Discretion*, were but *simplicity and weaknesse*.

But a full sweet harmony of all three makes them apt and able to fulfill their ministry.

All three insinuated in this one Metaphor, *Piscatores hominum*, Fishers of men.

First of the Metaphor; and then to the Matter.

Our Saviour in this so familiar and domesticall a Metaphor descendeth to the vulgar & ordinary phrase of speech, *Quo factum posterius prioris retinet nomen*; Wherby the name of a thing formerly done is transferred to an after-businesse: as, when a man hath been at his booke, if afterwards he betake himselfe to some other worke, we are wont by way of Metaphor to bid him, *Lege et hunc librum*; Read mee also this booke.

¹ Psal. 78. 71

And wee read of King Dauid, ² Psal. 78. that he was called from feeding of sheepe, to bee a shepherd of men. And heere we see Peter and Andrew called from catching of fish, to be fishers of men.

Obserue, and ye shall finde, that it is the usuall practise of our Saviour to speake of spirituall things as if they were corporall,

Vt

Vt ad excellentiam diuinarum rerum per corporalia homines attollat (saith ^bS. Hilary) that so he may raise our groueling and earth-creeping affections to an higher leuill, and weane them from corporall and temporall things to the consideration of things spirituall. ^{Hil. l. 6. de Trinit.}

No sooner had the woman of Samaria giuen him his *Q.* by talking with him of material water, ^cIo. 4. but he presently takes occasion to tell her of his word, that it is the strongest *Aqua vitae*, able to reuiue a soule dead in sinne. ^{Io. 4. 10.}

And ^d Io. 6. when the Capernaits follow him for loaves and fishes, he willes them, not to labour for the meat that perisheth, but for the meat that endureth to everlasting life. ^{Io. 6. 27.}

Consonant hereunto is that ancient custome (which albeit this refined age of ours haue branded with a note of Superstition, yet hath nothing (for ought I know) but laudable antiquity to discommend it) when a light is set before vs in the darke, as it were with a *Sussum corda*, to erect the harts and mindes of such as are present, with, *God send*

as the light in heauen.

And surely, if *to knowe vs heu*, that which may be knowen of God the Creator, doth shine in these his inferiour creatures: and if *to beare* these things which may be seene, doe lead & hand vs on to those *things* inuisible things of God, *Ro. 1. 19.* No question but this rearing and mounting of our thoughts from earth to heauen, is a thing not lawfull onely, but withall so expedient, that neglect it we cannot, but we must be iniurious to God, his creatures, and our selues. God himselfe is dishonoured, if his creatures be neglected; his creatures are neglected, if we receiue no instruction from them: And what instruction can we receiue from them, if wee onely plod and pore vpon this great booke of nature, and neuer translate it into the booke of grace?

Therefore doth our Sauour in this place teach vs to alienate our thoughts from earth to heauen, from things temporall to things spirituall, by conuerting the paines and studies of these silly fishermen from the catching of fish, to the catching of men. They must still
fish

fish, but it must be *Quid pro quo*; One for another: *Men* for *Fish*. Not changing their *person*, but their *office*: not their *industrie*, but their *profession*: not their *appellation*, but onely their *vocation*:

I will make you fishers of men.

Not a *Metaphor* thorowout the whole volume of Gods booke, that more willingly dilates and spreads it selfe into an *allegory*.

I For first, *Piscatores, Apostoli*: The Apostles and their Successours the faithfull Ministers of Christ, are called *Fishers*, in reference to the *spirituall fish*, which they catch: in Greek ^{ῥαῖς}, either ^{ἐν τῇ θάλασσῃ}, of the sea of ^{ἡ ἐκκλησίας} *Erasm. in Matth. 4.* this world wherein they fish: or ^{ἐν τῇ πόλει}, of catching, because they labour to catch men, and with the *draw-net* of Gods word to draw them & by the eares, *A saculo*, from ^{ῥο. 10. 17} the sea of this world, *Ad secula seculorum*, to the shore of a better life, euen the land of the liuing, that (as ^{h. S.} Chrysostome speakes, ^{hom. 7. oper. imperf.} *Chrysof. hom. 7. oper. imperf.*) being thither translated, there they ^{1. in die S.} may liue as members incorporate into the body of ^{Bern. Ser. 1. in die S.} Christ: & that they may be ^{Andr.} *Digni qui in mensâ*

Dominicâ ponantur: (saith S. Bernard) fit to be served in at the Lords Table.

^a Jer. 16. 16. These be the *fishers* mentioned ^k Jer. 16. *Mittam piscatores multos, & piscabuntur eos*, saith God by his Prophet; I wil send among them many fishers, and they shall fish them. And these the *fishers* spoken of ^l Ezech. 47. where the Prophet saw in a vision their *nets* stretched out from Engaddi to Engallim, from the one end of the *Mare mortuum* of this world, to the other end of the same.

² *Pisces, homines.* The fishes are here specified to be men; Land-fish, not Sea-fish. It is fabled by ^m the Poet, that Bacchus began his Empire with the transmutation of mariners into fishes: So doth Christ the true Bacchus, *Bis genitus* (God of the substance of his father begotten before the world, and man of the substance of his mother borne in the world) begin his kingdome, even the kingdome of his Gospel, with the metamorphising of men into fishes, yet doth he not either transubstantiate them into fishes, like those mariners: or, ingulfe them into the bellie of a fish, like *Jonas*: or, make them

FISHERS OF MEN.

them *fish* the one halfe, *flesh* the other,
like *Myrmaides*;

ⁿ *ut turpiter atrum*

* *Horat.*
art. poet.

Desinat in piscem Mulier formosa superne:

But herein wil he haue them to symbolize
with fishes, that as *fishes* are caught *lineis*
textis, with a net of twisted lines: so must they
be caught *lineis ex Scripturâ contextis*, with the
net of Gods word made of lines taken out
of the text of Scripture.

True is that of these *spirituall fishes*, which
Philoxenus in ° *Plutarch* (*Epicure* as hee was!) ° *Plutarch.*
spake in a *sensuall sense*; *Ex piscibus qui non sunt* *de aud. poet.*
pisces, suauissimi: These which indeed are no
fish, but men, are the best, the sweetest,
the most pretious kinde of fish.

The *semblances* wherein *men* accord with
fish are diuerse. I will name but some few of
many.

I Our Sauour P *Luc. 9.* so *miracu* ° *Luc. 9. 16.*
lously blessed the two fishes wherewith hee
fed the many, that by virtue of that *bleſsing*
they were exceedinglie multiplied. So did
God at the beginning in that *miracle of mira-*

C

cles

cles (the creation of the world) so bleſſ *Adā & Eue* (the 2. first fiſhes (with a *Crescite & multiplicamini*, increase and multiply ¹*Gen. 1.* that ere long the bleſſing of *Iacob* fell vpon them
¹ *Gen. 48.* ¹ *Gen. 48.* they grew as fiſh into a multitude, euen
 16. into a world of men and women.

2 Againe: As fiſh muſt swimme thrice; namely, in water, in vinegar, and in wine: So muſt euery Chriſtian man: First, in the water of Baptiſme, wherby we are *Nati & Initiati*, born & initiated into the Church of Chriſt, as we
¹ *Tertull. l. 1.* are taught by ¹ *Tertullian lib. de Baptiſm.* Then
 de Baptiſm. in the Vineger of ſharpe perſecution, whereof our
¹ *Matt. 27.* Sauour dranke deepe at his paſſion, ¹ *Matt.*
 48. 27. And laſtly, in the wine of the Eucharist,
¹ *Zach. 9.* which is ¹ *Vinum germinans virgines*, the wine
 vlt. of virginity, *Zach. 9.*

3 As fiſhes taken out of their element, by
^{*} *Chryſoſt.* and by die: ſo ^{*} without the pure element of
 hom. 1. ad Gods word, (the water of life) to refrigerate and
 pop. Antioch coole the languiſhing ſoule, we die, and are
¹ *Tertull. l. de* extinct, and giue vp the (holie) Ghoſt.
 Baptiſm.

4 As brine keepes fiſh from putrefaction: ſo the brackiſh, and briniſh waters of repentance,

(our penitent teares) are *Anima pro sale*, to the soule in stead of salt, to keepe it from the corruption and tainture of sin.

5 As those fishes onely were reputed cleane, *Qui pinnulas & squamas habent*, which haue finnes & scales, ^{Deut. 14.} So are those men only cleane in the sight of God, *Qui squamas & lorica[m] habent patientie*, & pinnulas *humilitatis* (saith ^{S. Bernard} S. Bernard) who haue the scales and coat-armour of patience, and the finnes of ioy and cheerfulnessse to spring vp to God-ward. ^{Serm. 1. in die S. Andr.}

6 As there are *ἰχθύες ἰχθυοφάγοι*, fishes that eat vp fishes; the greater the lesse,

^{ἡ δὲ κρατερὸς αἰεὶ δαίμν' ἀναγεγέρως, ἀλλὰ δὲ ἐπιθήκεται ἀλλοῖς ποτὶ μὲν ἀγῶν: ἑτέρῳ δ' ἐτέρῳ πρὸς τὴν ἐδδύλω.}

^{Oppian. l. 2. ἀνδρῶν.}

So there are also *ἄνθρωποι ἀνθρωποφάγοι*; Men that eat vp men: an vnchristian kind of *Canibals*, eating vp Gods people as a man would eat bread, as it is ^{Psal. 14.} And it is the complaint of the Prophet ^{Abacuc, c. 1.} *Facis homines quasi pisces maris*: Thou (O God) makest men as the fishes of the sea, feeding and praying one vpon another. ^{Abac. 1.}

C 2

7 As

7 As fishes *Tunduntur fluctibus*, & non deficiunt (saith ^c Haymo) are foused with the salt and bitter waues, and yet sinke not: so are the godly billow-beaten with persecutions, and yet faint not. For this (saith ^d S. Hilary l. 7. de Trinit.) is the prerogative of Gods Church: While it is persecuted, it flourisheth: while oppressed, it increaseth: while contemned, it prospereth: while assaulted, it vanquisheth: while tried, it understandeth: nay, though almost conquered, still it withstandeth.

8, And lastly, as fishes when they are wounded, haue recourse to the Tench, the Physitiā of fishes, whom if they do but touch, they are healed: So must wee when wee are wounded with sin, repaire to our Sauior Christ the true tench, the Physitian of Kings, and King of Physitians, whom if we doe but touch *Tactu fidei*, with the touch of true faith, we shall bee whole: as the woman with the bloody issue,

^c Luc. 8. toucht but the hem of his garment onely, and she was presently whole as a fish.

It is therefore well and wittily obserued by the ancient (as is noted by ^f S. Austin, de Ciuit.

^e August. de ciuit. l. 18. c. 23.

vitreum: A Sea of glasse; a Sea, for tempestuouſnesse; and a Sea of glasse, for brittlenesse.

In the time of Noah, that preacher of righteousnesse, then was it true without a metaphor, that all the World was nothing else but a Sea, or deluge, when the waters had ouerspred

¹ Gen. 7. 18. the whole surface of the earth: ¹ Gen. 7.

^a Ouid.

Met. l. 1. f. 7

^m Omnia Pontus erant, deerant quoq, litora Ponto.

It was then a materiall, now a mysticall sea, wherein are many conflicts of crosse-windes, and waters; tide against wind, and wind against tide, and both against fishers, the Preachers of righteousnesse.

A Sea, wherein the Diuell, that huge *Leuiathan*, of whom it is said ^a Iob 41. that *Squama squamæ coniungitur, & spiraculum non est in eis*; His scales are so close compacted together, that no winde can come between them, not

^o Psal. 104. onely plaies and takes his pastime, (^o Psal. 104.) but his pastime is, to spoile the riuer, and to sucke

^p Iob 40. 18 up Iordan into his mouth, ^p Iob 40. And a Sea,

¹ Chrysost. wherein (as ¹ S. Chrysostome notes) *Homines non ambulant, sed feruntur, quia Diabolus cum delectatione compellit eos in mala*: Men walke not,

but

but are carried with the streame, while the
Diuel carries the headlong into sin: whence
it is, that many make *shipwracke of faith and a
good conscience*: ^{1. Tim. 1.} and then what mar-
uell if they be *drowned in perdition and destructi-* ^{19.}
on? ^{1. Tim. 6.} But most of vs (beat the waues
neuer so little) Lord! how soone are we *sea-*
sicke? Scarfe able with the *Disciples*; ^{Matt. 8.}
when their ship was endangered, to sob out
so much as a short disioynted eiaculation;
Lord, saue vs, we perish. ^{25.}

4. *Cymba, Vocatio.* The fisher-boat is the profession or calling of the Minister, which howsoever heere in this world it be like the ship *Argos*; *Militans inter fluctus*, daily and hourly exposed to the sore and bitter tempests of persecution, hatred, exile, death it selfe: yet heereafter it shall be like the same ship, *Inter sidera triumphans*, as the stars in the firmament, shining for ever and ever. "Dan. Dan. 12. 3
12.

5 *Rete, Verbum.* The Net is not any materiall Net, like that in **Suidas*, which one ^{**Suidas.*} cast over another while they were in single combate

combate together, & when he had ensnared him in his net, slew him. Nor such a phantastical, imaginary Net, as is Purgatory; which

² Szeg. spec.
Pont. Rem.

² Szegedin calls *Amplissimum rete ad capiendas animas*; A most spacious Net to intangle souls:

¹ Mich. 7. 2. Nor such a bloody spiritual Net, as the Prophet Micah speakes of c. 7. *All lie in wait for blood: every man hunteth his brother with a net.* But it is *Sagena*, that *sweepe-net*, which our Saviour brought downe from heauen, euen the glorious Gospel of Iesus Christ, catching whole nations at a draught: that Net, wherein men, who are plunged in the darkesome holes of ignorance, & muddy cares of this world, are drag'd and drawn out to the light of truth; and loue of supernall things.

² Ber. Ser.
1. in die S.
Andr.

Or (as ² S. Bernard hath it) *Nassa ecclesia est*: The *wgele* is the Church of God: *Que licet homines certis legibus & ceremonijs retineat*; which though it keepe men vnder certaine lawes and ceremonies, yet it so keeps them vnder, that it also secures them from being swallowed vp of other mighty sea-mōsters, such as are heretikes and schismatikes.

6 Nauclerus

6 *Naucerus, Clerus.* The guide or Pilot of this fish-boate is the Clergie, or rather Christ himselfe, the high-Priest of our high-calling, who sits at the sterne, and guides both the boat and boat-men. Hee is the head-fisher, wee but under-fishers. All our sufficiency is of him; ^a 2. Cor. 2. And without him wee may ^b 2. Cor. 2. 6 labour all night, and yet catch not so much as an eie of fish, ^c Luc. 5.

^d Luc. 5. 5.

Wee must not then sacrifice to our owne net, or burne incense to our owne yarne, as they did ^e Abac. 1. as if we could haue any great catch of our selues, but wee must say with Peter, ^d Luc. 5. In verbo tuo laxabo rete: At thy word ^d Luc. 5. 5. (ô Christ) I will let downe the net, and then shall wee catch fish more than our net can hold.

7 Lastly, *Collectores, Angeli.* The net receiues fish of both sorts, bad as well as good, ^e Matth. 13. All is fish that comes to net: but yet more comes to the net, than goes to the market. For the *Angels* at the consummation and end of the World shall gather the good *In vasa caelestium mansionum*, into the ves-

^f Matth. 13. 47.

(els of heavenly mansions : *Malos autem torrendos & exiccandos gehennæ flamma suscipiet :*

¹ *Raban. in* But the bad (saith ¹ *Rabanus*) shall for ever be
Math. 13. fried, and dried in that neuer-ending flame of hell fire.

And so I come from the Metaphor, to the Matter it selfe, including (as I told you) three remarkable points:

1 The first, is the *height and dignity* of the Apostles calling. They are *fishers*, and that of *men*, the noblest kinde of fish.

2 Their *paines and diligence*. They are *fishers*, and that of *men*, the wildest kinde of fish.

3 Their *wisedome and discretion*. They are *fishers*, and that of *men*, the wildest kinde of fish, too-cunning to bee caught, vnlesse the bait be well tempered.

I shall now speak only of the first, which ¹ *Bernard.* is their *Dignity*. True it is, that (as ¹ *S. Bernard* notes) *Nemo repente fit summus*: Its more than a step from the lowest to the highest. And *Ascendendo, non volando, apprehenditur summitas scale*; Its climbing, not flying, that brings a man

man to the top of the ladder. And yet behold heere a strange and sudden alteration; • stept into the place of •; The *last* became *first*; and the *lowest*, *highest*.

Base, beggarly, and despicable was their former trade of fishing: But heere our Saviour comes, as ^h Luc. 14. with *Amice*, *ascende superius*: Friend, sit vp higher; and now must they haue worship in the presence of all that are with them. For high and honorable is the vocation whereunto they are now called. They are *Piscatores hominum*: Fishers of men.

^h Luc. 14. 10

Which title heere giuen them by our Saviour Christ, declares the manifold dignity of his Ministers:

I *Quoad Authorem*. In regard of the author; That their profession is not *Inuentum humanum*, an humane inuention; but *Institutum diuinum*, a diuine institution; heere licenced vnder the broad seale of heauen, and authorised with a *Fieri faciam*: such yee shall be, because such *I will make you* to be.

Needs must that be a thrice-noble office,

D 2

which

which is ennobled by the three states-royal of heauen (the blessed Trinity) and enacted in that highest Court of Parliament.

For the first Preacher that euer was, was *God the Father*, when he preached that sweet and comfortable Gospell in Paradise, *Semen mulieris*, The seed of the woman shall break
 Gen. 3. 15 the head of the Serpent, ¹ Gen. 3.

And our *Sauour Christ*, did not only giue to his Church *some to be Apostles, some Prophets,*
¹ Eph. 4. 11 *some Euangelists, some Pastors and Docters,* ¹ Eph. 4. but was himselfe also *anointed with the spirit of the Lord*, and appointed to preach the Gospell to
¹ Esa. 61. 1. *the poore,* ¹ Esa. 61. And because as hee sent his Apostles, so was himselfe also sent of the father, therefore doth hee participate with his Apostles in name, and is called
¹ Heb. 3. 1. *son,* ^m Heb. 3.

¹ 2. Pet. 1. vlt. And ⁿ S. Peter tels vs, *ep. 2. c. 1.* that the holy men of God spake as they were mooued by *the holy Ghost*. And not only so, but that they also deriued their authority from the same spirit. Looke well to the flock, wherof
 the

the holy Ghost hath made you over-seers, * *Act. 20.* * *Act. 20.*

Quoad Authoritatem. In regard of their authority, which is not *Imperium in belluas*, but in *homines*, the rule and guidance not of beasts, but men. For therefore are they called of God, that they may be comforters of men: being *Ala columbae* dear-gentat *e*, as the Prophet David calls them, *Psal. 67.*

67. the silver wings of that innocent Dove the holy Ghost, the true Comforter. And they are *Apostoli*, Apostles (by interpretation) *men sent from God*, that men may be their *Epistles*, or letters of commendation sent backe againe to God: *2. Cor. 3.*

None might come to Penelope, but by her maides: none to Pharao, but by Ioseph: No more can any come to God, but by his Ministers. For *salvation comes by faith: faith by hearing: hearing by the word of God: & heare the word we cannot without a Preacher:* *Rom. 10.*

No title of soveraignty that the earth affords, but the Scripture affords it them. For whereas the name of men is alike communicated vnto all, even vnto the wicked af-

as the godly, (*Cauete ab hominibus*, Beware of men, saith our Sauour, *Math. 10.* that is, of cruell and wicked men) the Ministers of Christ are by speciall prerogative called,

1. Tim. 6. Homines Dei: The men of God: *1. Tim. 6.*

11. In the watch-tower of Gods Church, they are

A& 20. not only *exomi, seers*, but *omni, ouer-seers*, *A& 28.*

20.

In the family of Gods Church, they are not

** 1. Pet. 1.* only *Patres*, Fathers, ** begetting vs with the*

23. *immortall seed of the word*, but they are also

Nutriti, nursing fathers, ** feeding vs with*

** 1. Pet. 2. 2.* *the sincere milke of the word*: *1. Pet. 2.*

In the kingdom of Gods Church, they are not

** A& 16.* only, *wen*, *Sirs*, or *Lords*: ** A& 16.* but they

30. are also *Principes*; Gods *Vicars*, or *Vice-roys*,

heere on earth. For of them doth *S. Austin*

** Psal. 44.* expound those words, ** Psal. 44. Constitues eos*

18. *Principes super omnem terram*: Thou shalt set

them as *Princes* in all lands. *Princes*, for their

nobility, because they are begotten and born

of God. *Princes*, for their *riches*, because

they are enriched with all spirituall graces:

and *Princes*, for their *power*, because they

haue

haue the power of the keyes of the kingdom of heauen.

Nay, as if the earth had not titles high enough, the Scripture goeth as high as heauen for titles for them. For they are *Celi*, those heauens that declare the glory of God ^a *Psal.* 19. God dwelleth in them, speaketh ^b *Psal.* 19. 1. in them, shineth in them, as in the heauens.

They are *Angeli Domini exercituum*, Angels of the Lord of Hosts, ^b *Malach.* 2. So called ^b *Malach.* (saith ^c *S. Gregory*) *Vt dignitatem seruent in nomine, quame xplent in operatione* : that they might ^{2.7.} *Greg. in* ^{Matth.} retaine that dignity in name, whereunto by office they are entitled.

Lastly, They are *Dij terra*, those Gods of the earth (as ^d *Ferus* expounds the place) spoken of ^e *Psal.* 46. *Dij terra vehementer eleuati sunt* : The Gods of the Earth (to wit, the Apostles) are highly exalted by their miracles, but aboue all, by that greatest miracle, the conuersion of the world. ^d *Ferus in fest. S. Bartholom.* ^e *Psal.* 46. ^{ult.}

3 *Quoad Materiam.* In regard of the matter they intreat of; The oracles of God: the mysteries of faith: the glad tidings of saluation:

The Gospell of the kingdome: The word of reconciliation: the word of grace: and (in a word) The word of God.

This is that *Magna charta*, Gods great charter, by which we hold our saluation: and againe, *Magna charta*, a most sure card, to faile by, thorow the raging surges of this troublesome world.

This that *Fauus mellis*, that hony-combe, which when *Ionathā* had tasted, his cies were

^f 1. Sam. 14. illightned, ^f 1. Sam. 14.

27.

This that *Panis subcimericius ex hordeo*, that ^g Iud. 7. 13. barley loafe, ^g Iud. 7. which in the time of *Gedeon*, went rolling about, & descended to the camps of the *Midianites*, & when it came to any Tabernacle of theirs, did strike it, and ouerturne it, and euen it with the ground.

This that *Manna*, that *cibus bidui*, that two ^b Exod. 16. daies food, ^b Exod. 16. feeding our souls both ^{29.} for this life, and that which is to come.

¹ 2. Cor. 4. 7 And this that *The saurus pretiosus*, ¹ 2. (Cor. 4. though brought vnto vs in earthen vessels, yet a treasure, yea and that a most pretious treasure.

4 *Quoad depositum.* In regard of the charge wherewith they are intrusted: That charge, the Church of Christ: the flocke of Christ: the body of Christ: the spouse of Christ: the purchase, and price of the blood of Christ: the mother, brethren, and sisters of Christ: A chosen vine: an holy nation: a royall Priesthood. The city of God: the Fellow-Citizens with the Saints: the beires of God, and fellow-beires with Christ.

5 *Quoad Finem.* In regard of the fruit and end of their calling, which is *Lucrum animarum*, the conuerting and gaining of soules vnto God, *Questus multo vberimus*: the greatest game in the world.

Piscantur, ut homines adipiscantur. Their fishing is, or ought to be, only for men. I say, the scope and end of their preaching must be, not *Honorum Piscatura*, a fishing for honour, which ¹ Tully in his Academickals, *Honores* ¹ Ciccr. in *adhamare*, hooking for honours: Nor *Captura pecuniarum*, the taking of money (which indeed is the *Man* that most men fish for) ¹ *Ciccr. in Academ. vid. Muret. var. lect. l. 4. c. 13.*

Money, money is the man, saith ¹ *Pindarus*: and most men come with their ¹ *Pindar.*

purse-nets to fish for this man : But their end must be only *Captura hominum*, the taking of men ; and their sincerity such as S. Pauls, ^m 2. ^{14.} *Cor. 12.* *et non vestram, sed vestram : I seeke not yours, but you.*

If then Divinity haue so noble an end, as is the saving of man the noblest creature, well may it be called *Nobilissima scientiarum*, the noblest science, and as well doth it deserve to be *Scientia nobilissimorum*, the science of the noblest.

Compare it with other sciences, and they are to it but as the rodde of the Magicians to the rod of Aaron; The rod of Aaron deuoures them all : ^{18.} *Exod. 7.* The most they can doe, is but onely with Moses to bring the Israelites out of the darksome Egypt of ignorance. None but this our Iasuah, our saving knowledge of Divinity, can bring them into the land of promise.

Strange is the riddle, wherwith the fishermen in ^{in vit. Homer.} *Herodotus* posed *Homer* ; *Quæ cepimus, reliquimus : quæ non cepimus, nobiscum portamus.* That which we tooke, we left behind

vs :

vs: that which we tooke not, we carry with
 vs. More strange, and yet quite contrarie, is
 the riddle of our *saluation*, propounded vnto
 vs by S. Paul, a spirituall fisherman, *1. Cor. 1. 1. Cor. 1.*
Per stultitiam prædicationis salus credentium: The^{21.}
sauing of beleeuers by the foolishnesse of
Preaching;

Si caperis, vitam (mirabile) liber adibis;

Non captus, rigida ius patiēre necis.

If thou be caught, thou liuest: if lost, thou diest.

But, that which yet more commends the
 fruit and end of their calling, is the *Latitude* and
 extent thereof. They are *Piscatores hominum*,
Fishers, not of *some*, but indifferently of *all men*.
 For howsoeuer mans *Law*, be but *Tela araneæ*,
 as the spiders web, wherein the lesser flies are
 caught, but the greater breake thorow: yet
 Gods *Law* is a *Net*, which catcheth all alike: e-
 uen *Rete Vulcanium*, like Vulcans iron net,
 binding *Princes* with *chaines*, and *Nobles* with
 linkes of iron: *1. Psal. 149.*

1. Psal. 149:

No distinction of *sex*; but *male*, as well as
female: nor of *nation*, but *lew*, as well as *Gentile*:
 nor of *degree*, but *Prince*, as well as *people*: nor of

condition, but bond, as well as free: nor of age, but old, as well as young. All are fish for this net, because all are men.

What though they be but *equivocall* men? men in name only, not in nature? what though beasts in the shape of men, such as S. Paul fought with at Ephesus, ¹1. Cor. 15. Nay, what though *Diuels incarnate*, in the likenesse of men, such as were Peter that denied, and Judas that betrayed his Master? These must also be fished for; that of *equivocall* men, of beasts, of *Diuels*, they may become men.

Every yesterdaies *Sophister* can tell you, that A man is *Animal rationale, mortale, bipes*; A reasonable, a mortall, a two-footed creature. Yet some forget that they are *Reasonable*: Others that they are *Mortall*: Others, that they are *two-footed*. Althefe must be fished for, that they may become *Men*. They that forget themselves to be *Reasonable*, are *voluptuous* and *carnall* men, led only by the *sensuall* part of the soule, which is common to vs with beasts: not by *reason*, which doth distinguish vs from beasts. These must bee fished for, that their

reason

reason may be rectified.

They that forget themselves to bee mortall, are cometous men, who (if *S. Hieromes* rule be true, that *Facile contemnit omnia, quise semper cogitat moriturum*: He wil easily be brought to contemne all mortall things, who will but consider his owne mortality) do heereby manifest vnto the world, that they think not themselves mortall, because they will part with nothing; Nay, as if they were already immortal, they will not allow themselves meat for the mainteinace of this mortall life. These must also bee fisht for, that their thoughts may be mortified.

Lastly, they that forget themselves to be two-footed, are such as care neither for God, nor man. They haue not one foot of their affection carrying them towards God, another towards their neighbour: but they are *Quadrupes*, foure-footed, as horse and mule; and *Multipedes*, many-footed, as flies and spiders; that is, as the Son of Sirac termes the harlot, *Eccl. 9.3.* c. 9. *Multiuoli*, of many wils and affections; yet neuer a good. These must also be fisht

for, that their *affections* may bee qualified.

These, & the like to these, are *the fish* that wee must fish for : and how well wee haue fished for them, we must one day giue an account. For at that great and generall *market-day* of foules (the day of iudgement) then shall the Lord say to those that are *preachers*, as he said to those *fishers*, " Io. 21. *Venite nunc, & prandete*, Come, and dine. And when they shall answer, *Wherewith Lord?* Then shall he say vnto them as vnto those *fishers*; *Afferte de piscibus, quos predidistis*: Bring hither of the fishes that ye haue caught. O Lord! What shall then become of such a Preacher as shall be faine to say; Lord, I neuer fished for foules? My fishing hath beene onely for *great place*, for preferment, for money, for fame, for friendship, and the like: But as for men I neither caught, nor fished for any.

6, And lastly, *Quoad Premium*. In regard of the *remuneration* or reward of their office. Which office, as in my text *it selfe* may seeme to be a reward of a precedent worke, because our Sauour promiseth, if they will follow him

him, of *fishermen*, to make them *fishers of men*,
(and needs must that be a labour worth the
labour, which is promised as a reward of la-
bour) so to shew, that they haue more than
their labour for their paines, the Scripture
tells vs, that they that conuert many vnto
righteousnesse, *Fulgebunt quasi stelle*, shal shine
as the starres for euer and euer, * *Dan. 12.* * *Dan. 12. 3*

And the twelue *Apostles* shall sit vpon the
12 *thrones*, and iudge the 12 *tribes of Israel*,
* *Matth. 19.* *Num sedebunt?* What? shall they * *Matt. 19.*
sit indeed (saith *Theophylact*) No: but by their * *Theophyl.*
sitting is signified the excellency of their ho- *ibid.*
nour. *Non enim creatura est sedere, sed sancta*
Trinitatis: creatura autem tanquam ancilla est sta-
re: For it is not for the creature to sit, but
for the holy Trinity. As for the creature,
it well beseemeth it to stand like a handmaid,
saith the same * *Theophylact in Luc. 22.* * *Theophyl.*
in *Luc. 22.*

And againe, when it is said in the same
place, that the *Apostles* shall eat, and drinke
with Christ in his kingdome; What? (saith
hee) shall they eat and drinke with him in-
deed? No, this is but a metaphor borrowed

from those that are wont to be graced and honoured by Princes. *Nam qui cum regibus cernant, videntur primos honores fortiri*: For, to be admitted to sup with a King, why its the greatest honour that can bee done a man. So that, this is it that Christ would signifie, when he saith that his Apostles shall sit, and eat, and drinke with him in his kingdom, that he values & preters them before all the world besides.

What then? Is this all the reward of Gods Ministers? (though, at it were, they had cause enough whereof to reioice). But haue they ouely a *plentifull reward in beauen*, and is their reward none at all heere on earth? What? Must they serue at the Altar, and yet not liue by the Altar? Must they neither haue *Partem quātam*, a tenth part, nor yet *Aliquotam*, any part at all of the increase of their flocke?

Such indeed (for the most part) is our now-adaies religion. The maintenance of the Minister is held but a matter arbitrary, and the paiement of tithes only a ceremonie determined and ended together with the ceremoniall

ceremoniall Law of *Moses*. But the Law of Nature whereby they are due (witness the tithes that *Abraham* before the Law paid *Melchisedech* the Priest of the most high God, *Ge. 14.*) though *Gen. 14. 18.* it ran along with the ceremoniall Law of *Moses*, yet was it not determinable with that Law, no more than was the *Decalogue*.

Yet a monster it is to see, how the sheep (shall I say, or goats?) rebell against their shepherd: as if he that feedes the flocke were not worthy to be fed with the milke of the flocke: and fleece hee shal haue none, but that prouerbial wool, *Lanam Caprinam*, goats wooll: that is (by their good will) none at all.

Et piscatorem piscis amare potes? *Marial. 1.*

It greenes the fish, that the fisherman (be he neuer so painfull) should make a poore living by them. Doubtlesse, this was neuer Gods mind. Hewould not that his Priests should want in the Law: much lesse in the Gospell. *Exod. 28. The Priests band must be filled: He must not be in want; nor must the mouth of the ox, that treadeth out the corne be muzzled. Deut. 25.* And perhaps it was *Deut. 25.* not without mystery, that our Saviour Christ .4

• Matt. 17. caused a fish to pay tribute for him, and Peter, & Matt. 27.

17. but that thereby hee would teach Spirituall fish, to giue tribute to whom tribute, honour to whom honour, tithe to whom tithe belongeth.

Had not S. Paul peremptorily and flatly resolved, that the maintenance of Gods Minister must not be a minced and curtall maintenance, but large and liberal, he would neuer haue charged him with hospitality: ^f 1. Tim. 3. A duty

2. which the people are as ready to exact, as S. Paul to enioine: and yet they will not allow him wherewithall. Which how much better is it than Pharaohs tyranny, & Exod. 5: who required of the Israelites their full tale of bricke, and yet he would not allow the straw wherewith to make it?

Thus as the ascent to Salomons throne was Per
 1. Reg. 10. sex gradus, by six degrees or steps, ^b 1. Reg. 10. so by
 19. six degrees or steps (as ye haue heard) doth the Minister rise to his throne of dignity. All which, as on the one side, they should reare and eleuate the thoughts of the minister from the center to the sphere, and remember him to walke worthy so worthy a calling, because (as S. Hierome pitifully speakes) *Malus Sacerdos de Sacerdotio suo crimen ac-*

quirit,

quirit, non dignitatem: If the Minister be lewd, his ministry doth not grace, but blemish him. And as ^{*} Lucian notes of *stage-plaiers*, that if they mis-^{*} *Lucian in* act, but a seruant, or messenger onely, ^{*Piscator.*} *waile* is *Stilpna*: it is but a small slip; but if they act *Iupiter* or *Hercules* vnworthily, *κατασκευαστον* *αὐτοῦ* *εἰς* *αὐτοῦ*: it is a foule and inexpiable fault: So if the Minister did misact but an earthly Prince only, his fault were more tolerable: but forasmuch as hee represents the king of heauen and earth, it can be no lesse than damnable;

So should they likewise on the other side, instruct the people, to haue the Minister in *singular* reuerence for his work sake; and if for none other cause, yet therefore to honour him because hee is Gods *Asse*; as the Iewes spred their garments in the way, content that the *Asse* should tread vpon them because he carried Christ, ¹ *Matth. 21.* And though the Minister be vnworthy so great an honour (for *who is sufficient for these things*, ^m *2.* ⁿ *2. Cor. 2.* *Cor. 2.*) yet so to esteeme of him, as of the Minister of ^{16.} *Christ, and disposer of the secrets of God*: ⁿ *1. Cor. 4.* For ⁿ *2. Cor. 2.* why should *piety* denie that to Gods Minister, ^{16.} which policy will affoord a mortall Princes officer,

whom albeit his after-carriage may declare to bee vnworthy the honour whereunto his *Liege* hath aduanced him, yet will the people say with him in *Tacitus ; Tuorum consiliorum socium, tua officia in republicâ capeſſentem colebamus* : Because he is thy counſellour, and thine officer (ô King) we honour him.

Howbeit ſuch is the iniquitie of theſe times, that as the *ſhadow* went backward ten degrees, in the *Dial of Abaz*, *2. Reg. 20.* So ten degrees, and more do the *ſhadows of Chriſt* (the miniſters of Chriſt) go backward in the account and eſtimate of the world, ſooner than ſtep forward; I ſay not *ſix degrees*, but *one*.

For whereas none is thought *too-good*, to be a *Princes Embaſſadour*; they thinke none *too-bad* to be the *Embaſſadour of God the Prince of Princes*.

Were *Cato Maior* now aliue againe, to ſee the halt, and the blinde marked out to this beſt and greateſt ſeruice, might he not worthilie ſcoffe at them, as ſometimes he did at the *Roman Embaſſadours*, one wounded in the head, and another in the foot? *Mittit Populus Romanus legationem, que nec caput, nec pedes habet* : Gods Embaſſage is like a
ſick-mans

sickmans dreame, that hath neither head, nor foot.

Heeretofore Elder-brothers were Priests by birth-right: but now the Priesthood is the birth-right of yonger brothers. Yonger brothers are made Priests, and Priests made yonger brothers.

Heeretofore *Kings* themselues disdained not to be *Priests*: and hereafter *Kings and Priests* must once againe be attoned, *Apoc. 1.* And yet now *Apoc. 1. 6.* (forsooth) euery petite Gentleman of the first head, thinks himsele all-too-good for so meane an office. Its grace enough to the Ministry, if hee but vouchsafe to turne one of his seruing-men out of his into Gods seruice: out of his liuery into a Church-liuing.

These, & the like disgraces, did they but wound our owne persons, we could the better swallow them: But *Cum per latera nostra petitur Ecclesia, impetit Christus*, whē thorow our sides the Church of Christ, yea Christ himsele is goared, then to be silent, it were *Languor, non patientia*; stupidity, rather than patience. Then high time (if yet time enough) to speake.

Heere can I hardly containe my selfe, but that, like another *Peter*, I should draw the blade of

Gods word, and draw blood at Malchus his eare in the quarrell of my Lord and Master Christ. But the time hath already ouer-mastered mee ; and should I draw , it would bid mee sheath up my sword againe.

Yet this I say (for a parting-blow) to the prophane and Atheisticall deriders, of these daies , that take pleasure in belching out disgraces against the Minister, making him no better than the very pining, and filth, and purgament, and off-scouring of all things ; that *In expuentis recidit barbarum, quod in celum expuitur*: The disgrace rebounds backe vpon their owne pates : they doe but foame out their owne shame : they bewray as much malice as little religion.

** Phil. 2. ep.
4. 16.*

** Sirac. 7.
31.*

** Thess. 5.
20.*

** Luc. 10.
16.*

For it, Feare the Lord, and honour his Priests must goe together , as ** Sirac 7.* then it seemes, that whoso honoreth not his Priests, feareth not the Lord. And if, *Quench not the spirit ; Despise not prophesie*, must go hand in hand , as ** 1. Thess. 5.* then the inference must be, that whoso despiseth prophesie, quencheth the spirit. And if (as our Sauour tels his Disciples, ** Luc. 10.* *Hee that heareth you , heareth mee : and , Hee that despiseth you,*

you, despiseth mee; then, as truly as God is a
 iealous God, * *Exod. 20.* (as iealous of his owne * *Exod. 20.*
 honor, as euer husband of his own wife) he wil
 not leaue the despights and indignities done to
 his Ministers vntreuenged.

And (for conclusion) I will ad this corollary of
 comfort to my brethren *fellow-fishermen, & fellow*
laborers in this holy & heauenly tunction; that as
Aulico parū refert quomodo a ceteris aestimetur, dummodò
principi se probet: Little cares the Courtier how o-
 thers esteeme of him, so that he approoue him-
 selfe to his Prince, who is able to exalt and bring
 him to honour: so they need not much respect
 how little men respect them (eclipsing, extenu-
 ating, maligning their calling) so that they ap-
 prooue themselues vnto God, who both can,
 and will heereafter highly aduance them.

That bright, glorious, and capacious globe
 of the Sun, is (to see to) but *Instar pile pedalis*, No
 bigger than a foot-ball: Yet is it no lesse than
Lux mundi, The light of the world: So they, al-
 beit in the eies of men they are no better than
 a foot-ball, a very play-game fit to be kickt and
 spurnd at; yet are they in Gods eies (who seeth

⁊ Matth. 5. not as man seeth) *Lux mundi*, ⁊ Matth. 5. glorious
 44. and beautifull as is the Sun in the firmament,
 farre aboue which they shall one day be exalted
 in the highest heauens; there for euer to shine
 in glory with him who is *Sol Iustitie*,

⁊ Malac. 4. *euē the true sonne of*
 2. *righteousnesse Christ*

Iesus.



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